THE SCOPE OF THE SCRIPTVRE.

CONTAINING A BRIEFE EXPOSITION of the Apostles Creed, the ten Commandements, the Lords Prayer, *and the Sacraments, by short Questions* and Answers.

Wherein the ignorant are taught *the Saving Knowledge of God* and of themselues.

By *H. Fesey* late Minister of Gods word *at M. B. in Essex.*

PSAL. 32. 9.
Be ye not like to Horse or Mule, which haue no vnderstanding.

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(20)

TO THE CHVRCH AND CONGREGATION WHICH is at *M. B.* Grace be with you, Mercie and Peace from God the Father, and from the Lord Ieſus Chriſt.

When I conſider and looke vpon you (beloued in the Lord) I find your number great, and your knowledge in ſpirituall matters (for the moſt part) ſo little, that I may complaine with the Apoſtle, When as conſidering the time, you ought to be teachers of others, you haue neede ſtill to be taught your ſelues, euen the very firſt principles of the word of God.

When on the other ſide, I looke vpon my ſelf, Iohn 21. 15.16.17. *and conſider the place and calling whereunto* Act. 20.28. *the Lord hath appointed me, I find a ſtraight charge laid vpon me (by all the beſt meanes I can) to bring you to the knowledge of your ſal-* Luke 1.77. *uation, and to giue light vnto you, who ſit in* 79. *darkneſſe, and in the ſhadow of death: or otherwiſe a fearfull woe is threatned againſt me if* 1.Cor.9.16. *I doe not.* Ezech.34.2

Now (alas) who is ſufficient for theſe 1.Cor.2.16 things? *(ſaith the Apoſtle) and who more inſufficient then I am? My burden is very heauy,*

my shoulders very weake; and I may iustly and truly complaine with Moses: I am not able to beare you my selfe alone. *But I humbly beseech the Lord, that as he hath appointed me to this Office and function; so hee would also furnish me with the gifts of his holy Spirit, and enable me with his grace, to do that, which of my selfe I cannot: and my request vnto you all, is, that you would helpe me with your prayers vnto God for me.*

Deut. 1.9.

Ro. 15.30.

In so much therefore as the case thus standeth betweene you and me; my hearts desire, and dayly prayer vnto God for you, is, That you may be saued; and my dayly study and labour is, to find out (if by any meanes I may) how to bring you to the knowledge of the truth, and to further you in the way to your saluatiõ: that at the great day, when we shall all appeare before the Throne of God, I may then with comfort present you vnto him, and say, Behold (Lord) here am I, and the children which thou hast giuen me.

Rom. 10.1.

Heb. 2.13.

As for my labour in preaching among you, though I know it is the ordinary outward meanes which God hath ordained to worke faith in the hearts of his elect; and I find (to my reioycing) that it hath bin to some of you, the power of God to your saluation: *yet*

Ro. 1.17.

Rom. 1.16.

with

with a great many (to my griefe) I can finde not better fruite thereof then thus: A breath goeth from my mouth, and a sound commeth to your eares, and there is the end of my whole weekes paines and study: so that I may iustly complaine with the Prophet Isaiah, I haue laboured in vain, I haue spent my strength in vaine, and for nothing; but (*the comfort is*) my iudgement is with the Lord, and my worke is with my God. Isai. 49. 4.

Now therefore for your better helpe and furtherance in the waies of godlinesse, I do here in writing present vnto you a Forme of Doctrine, *wherein I haue endeuoured, within the compasse of a few leaues, to comprise the briefe summe and* Scope of the whole Scripture, *and the chiefe grounds of the Christian Religion, which euery one that desireth to be saued, must necessarily know, beleeue and practise; to the end that you may herein find and reade at home in your priuate houses; the short summe of many points, which you haue heard at large taught and preached in your Church, and haue beene negligently forgotten of you. As it was for your sakes and vse alone that I first vndertooke this labour, so my intent and purpose was, that it should neuer haue passed further then the bounds of the Parish,* Rom. 6. 17.

in which we liue and dwell together: but the importunitie, the perswasions and reasons of some, haue at length so far preuailed with me, that now I haue yeelded to make that publike, which I intended for your priuate good.

Whatsoeuer I haue performed, or whatsoeuer the effect be in the end, the maine thing that I doe aime at herein, (as knoweth the Lord) is the good and saluation of your poore soules, and the building of you vp higher and higher in the sauing knowledge of God and of your selues, which is the Scope of the whole Scripture.

Let not my desire and endeuour (I beseech you) be altogether frustrate; but as I haue bestowed my paines for your profite, so doe you exercise your selues in reading, marking, and comitting to memory the points herein taught you; and like faithfull Abrahams, *acquaint*
Gen. 18, 19 *your selues and seruants with them: so shall our God be well pleased, your owne soules much edified, and my heart greatly comforted.*

Your carefull Pastor,

H. V.

THE SCOPE OF THE SCRIPTVRE.

Question.

What is thine opinion concerning the Scriptures, or that booke which we commonly call, the Bible?

The Scripture is the word of God,
1. *penned by holy men.*
2. *Indited by the holy Ghost.*

Answ. I stedfastly beleeue it to be the *a* true *b* word and reuealed will of the eternall God, *c* written by holy men, *d* as they were taught and moued by the holy Ghost.

a 1. Thess. 2, 13 Math. 4. 4.
b Psal. 119. 142 Iohn 17. 17. Iam. 1. 18, 19.
c 2. Pet. 1. 21.
d 2. Tim. 3. 16. 2. Pet. 1. 21.

Quest. What is the principall and chiefe scope of the whole Bible?

The scope thereof is to instruct man in the knowledge of { *God.* / *Himselfe.*

Ans. The chiefe scope thereof is to instruct *e* ignorant man in the right and *f* sauing knowledge 1 of *g* God and 2 of *h* himselfe.

e 1. Cor. 2. 14. *f* Rom. 15. 4. 1. Tim. 4. 16. 2. Tim. 3. 15, 16, 17. Ioh. 5. 39 Ioh. 20. 31. *g* Ioh. 17. 3. 1. Chron. 28. 9. *h* Reuelat. 3. 17.

Of the knowledge of God.

Queſt. Firſt, what doth the Scripture teach thee concerning God?

2 *The Scripture teacheth concerning God,*
1. *That there is a God.*
2. *What this God is.*

Anſ. It teacheth me, and I verily beleeue it, *i* that there is a God, who is an *k* Eſſence *l* ſpiritual, *m* holy, *n* infinite, the mightie *o* Creator, the wiſe *p* Gouernour, and the merciful *q* Preſeruer of this world, and all things that are therein.

i Pſalm. 14. 1. Rom. 1. 20. Pſal. 19. 1. Pſal. 107. 23. & Act. 14. 17. *k* Exod. 3. 14. *l* Ioh. 4. 24. *m* Leuit. 11. 44. & 19. 2. Ioſh. 24. 19. 1. Sam. 2. 2. Pſal. 99. 3. Eſay 1. 4. & 6. 3. *n* God is infinite in time, Pſal. 90. 2. 1. Tim. 1. 17. *In place,* Pſal. 139. 7, &c. 1. King 8. 27. Ierem. 23. 23, 24. *In wiſedome,* Pſalm. 147. 5. & 139. 2. Ezech. 11. 5. *In power,* Gen. 17. 1. Pſal. 135. 6. Math. 3. 9. Luke 1. 37. *In mercie,* Pſal. 145. 9. Math. 5. 45. *In iuſtice,* 2 Cor. 4. 17. Exod. 34. 7. Iob 34. 10, 11, 12. Lament 1. 18. *In glorie and maieſtie,* Eſay 6. 2. *o* Gen. 1. 1. &c. Pſal. 33. 6. Ioh. 1. 3. *p* Mark 6. 20. 30. *q* Math. 10. 29, 30. Pſal. 34. 20. & 147. 9.

Queſt. How many Gods are there?

3. *That there is but one God.*

Anſ. There is but one *r* God alone, *ſ* diſtinguiſhed into three Perſons, the Father, Sonne, and holy Ghoſt: all equall in eternitie, power and maieſtie.

r Eſay 45. 5. Pſal. 18. 31. 1. Cor. 8. 6. Eph 4. 5, 6. Exo. 20. 1, 2. Deut. 6. 4. 1. Iim. 2. 5. *ſ* Mat. 28. 19. 1. Ioh. 5. 7. 2. Cor 13. 13. Mat. 3. 16. 17.

Of

Of the knowledge of a Mans selfe.

Quest. Now for Man; what doth the Scripture teach thee concerning him?

Ans. It instructeth me & euery man else in his fourefold estate: First, of holinesse and happinesse that once he was in before his fall. Secondly, of sinne and misery, wherein he standeth by nature. Thirdly, of Restitution and redemption by Iesus Christ. Fourthly, of Glorification that shall be in the life and world to come. 2

The Scripture instructeth man in his fourefold estate.
1. *Innocencie.*
2. *Sinne.*
3. *Restitution.*
4. *Glorification.*

1. *Of Mans estate of holinesse and happinesse before his fall.*

Quest. Was not man made by God at the first, in the same state and condition that now he standeth in?

Ans. No: for of all the creatures of God, next vnder the Angels, there is none more 1 holy and 2 happie then Man once was. 1

Man most { *Holy,* / *Happie,* *before his fall.* Psal. 8. 5.

Quest. Wherein did the holinesse of man appeare?

Ans. In that hee was made after the

1. *Most holy, in that he bare the*

image of God himselfe.
t Gen.1.27. & 5.1. & 9.6.

the *t* likenesse and image of GOD himselfe.

Quest. What is meant by this that you say, Man was made after the image of God?

Gods image in man, what it was.
u Eccles.7.31. Ephes.4.24.
x Rom.5.12.
y Psalm.8.5.
z Gen.2.20.23 Col.3.10.

Ans. The meaning is, that man was once *u* perfectly righteous, *x* immortall, *y* full of glorie and maiestie in soule and bodie both, euen as God himselfe is, *z* vnderstanding and knowing all things that did any way belong vnto him to know.

2. Most happie, in respect
1. of his dwelling place, Paradise.
a Gen 2.8.9.
2. Of his Lordship ouer other creatures.
b Gen.1.28. Psal.8.6,7,8.

Quest. Wherein did the happinesse of man appeare?

Ans. First, in that blessed communion which he had with the true God, in that he was placed *a* in Paradise, where was wanting to him no kinde of pleasure that his owne heart could wish. Secondly, in that vnder God he was made *b* Lord and Ruler ouer all his fellow-creatures.

Yet was he then subiect to a law:

Quest. Was man at that time tyed to no law at all?

Ans. Yes: for howsoeuer he had libertie giuen him freely to eate of euery Tree in the Garden, yet there was one Tree excepted (called, The Tree of know-

knowledge of good and euill,) which he was straightly charged he should not taste thereof.

That law was, not to eate of the forbidden fruite. Gen. 2. 17, 17.

Quest. But what if he did put forth his hand and taste it?

Ans. He was threatned of God, that in the day he did eate thereof, he should die the death.

The penaltie for the breach thereof was death. Gen. 2. 17.

Quest. To what intent did God create man in that excellent and eminent estate?

Ans. As he made all things else, first, *c* for his owne glorie; next, for the *d* seruice and vse of man: so he made man, *e* to the end he should in speciall maner glorifie and serue his God.

God thus glorified man, to the end that man should glorifie him.
c Prou. 16. 4.
d Psal. 8. 6. 1. Cor. 3. 22.
e 1. Cor. 3 22, 23. & 6. 20. & 10. 31. Luk 1. 74 2. Cor. 4. 15.

2. *Of Mans estate of sinne and misery, wherein he now standeth by nature.*

2

Mans first holinesse and happinesse is now lost.

Quest How came it to passe, that man hath now lost that holinesse and happinesse that once he was possessed of?

Ans. By his owne wilfull disobedience against God, in breaking that one small commandement which he gaue him charge to keepe.

The cause hereof, his owne disobedience to God. Gen. 3 6. Rom. 5. 12.

Quest.

Queſt. By what meanes was man brought to breake that Commandement of the Lord?

The meanes thereof.
1. *The Serpents ſuggeſtion.*
2. *Eues perſwaſion.*
3. *Adams conſent.*
Gen. 3.1,2,3, 4,5,6.
2. Cor. 11.3.

Anſ. By the ſuggeſtion of the Serpent (or rather the Diuell in the Serpent) who perſwaded the Woman that they might as ſafely eate of that tree which God had forbidden them, as of any other tree in the Garden: whereupon ſhe did eate her ſelfe, and gaue to her husband, who did likewiſe eate thereof.

Queſt. What became of *Adam* after that his diſobedience and rebellion againſt God?

His eſtate after that moſt miſerable.
Rom. 7.24.

Anſ. He that before was the moſt holy and happie, did afterwards become the moſt wretched and miſerable of all the Creatures vpon the face of the earth.

Queſt. Whereby did that appeare?

For he was curſed,
1. *In himſelfe.*
2. *In the creatures.*
3. *In his poſterity*

Anſ. By that great Curſe which was inflicted, firſt vpon Adam himſelfe: ſecondly, vpon all other creatures for his ſake: Thirdly, vpon all his ſeed and poſteritie after him.

Queſt. Wherein was *Adam* himſelf accurſed of God?

Anſ.

Anſ. In that he was 1 caſt out of Paradiſe, *a* and 2 *b* depriued of that lordſhip ouer his fellow-creatures, that before had bin giuen vnto him: 3 as alſo that godly image that once was ſtamped in him, became vtterly defaced in him; his ſoule being ſubiect to *c* ignorance and vngodly luſts; his body to *d* manifold miſeries, and death at the laſt.

He was curſed in himſelfe: for he was
1. *Thruſt out of Paradiſe.*
2. *Depriued of his lordſhip.*
3. *Puniſhed both in ſoule and body*

a Gen. 3. 23, 24
b 1. King. 13. 24
2. King. 2. 24.
Acts 12. 23.
c Eph. 4. 18, 19.
Deut. 28. 28.
d Deu. 28. Gen 3. 19. Gen. 5. 5.

Queſt. But the woman alſo was a great actor in this buſineſſe: what, did ſhe eſcape free without any puniſhment?

Anſ. No: but beſide that ſhe had her part in the former curſe layd vpon her husband, ſhe was further puniſhed *e* with paine and ſorrow in childbearing, and with *f* ſubiection to her husband.

The woman was further puniſhed with
1. *Sorrow in child-bearing.*
2. *Subiection to her husband.*

e Gen. 3. 16. Pſal. 48. 6. 1. Theſſ. 5. 3. *f* Gen. 3. 16. Eph. 5. 22, 23. 1. Pet. 3. 5, 6.

Queſt. Wherein were all other creatures accurſed of God for *Adams* ſake?

Anſ. A curſe was laid vpon *g* the earth, that it ſhould of it ſelfe bring forth nothing ſo freely vnto him as thornes,

Generally a curſe was laid vpon all other creatures.

g Gen. 3. 17, 18

Thornes, Thistles, Weeds, and poysoned things. And *h* all other creatures also became subiect to vanitie, like man himselfe.

h Rom. 8. 20.

Quest. How stands this with iustice, that the creature which sinned not, should be punished for mans sinne?

Yet no iniustice therein. Gen 3. 17, 18.

Ans. The Creatures were not made for themselues, but for the seruice and vse of Man: and therefore the euill that is now come vpon them, is not their punishment properly, but a part of ours.

Quest. But what was done vnto the Serpent, who was the instrument of Mans fall?

Specially vpon the Serpent. Gen. 3. 14.

Ans. He for this was cursed aboue all other beasts, that he should euermore creepe vpon his belly, and liue of the dust of the earth.

All Adams posterity were cursed, being made therby subiect to { *Sinne.* / *Punishment.*

Quest. And what became of all *Adams* seed and posteritie after that fall of his?

Answ. All his seed and posteritie (being then in his *i* loines) became also *k* 1 most sinfull wretches, 2 and *l* subiect to the wrath and curse of God.

i Heb. 7. 9, 10.
k Rom. 5. 19.
l Rom. 5. 12.
1. Cor. 5. 22.

Quest

Queſt. Wherein doth that ſinfulneſſe that is in vs (the poſteritie of *Adam*) conſiſt?

Anſ. In our ſinne, both Originall and Actuall.

Sin { Originall. Actuall.

Queſt. What is that you call Originall ſinne?

Anſ. Originall ſin is *l* the *m* want of that Originall righteouſneſſe that once *n* was, and ſtill ought to be in man; 2 and an *o* hereditary *p* corruption of his *q* whole nature.

Sinne Originall conſiſteth in
1. *want of righteouſneſſe.*
m Rom.7.18.
n Eccleſ.7.31. Epheſ.4.24.
o Rom.7.23. *p* Gen.5.3. Iob 14.4 Pſalm.51.5. *q* Gen.6.5. 1.Theſſ.5 23. Pſal. 51.2. Rom.3.12. &c. *Mans minde is corrupt,* Epheſ 4.17,18. 1.Cor.2.14. Math. 13.11. & 16.17. Acts 26.18. Rom.1.21,22,23. *His conſcience,* Tit.1.15. 1. Tim.4.2. Eph.4.19. *His will,* Gen.6.5.& 8.21. Epheſ.2.1,2,3. Phil.2.13. 2.Cor.3.5. *His affections,* Rom.1.26. Gal.5.24. *His outward members,* Rom. 6.16. Rom.3.13,14,15,16,17,18. Eſay 1.6.

Queſt. What is that you call Actuall ſinne?

Anſ. Actuall ſinne is that ſin which proceeds from the corruption of nature, when we doe actually either in thought, word, or deed, tranſgreſſe the lawes and commandements of almightie God.

Sinne actuall conſiſteth in the breach of Gods lawes, by { *thought, word, deed.*

Queſt. What are thoſe Lawes and Commandements of God which you ſpeake

Math.12.34. Iam.1.14,15. Luk.6.45.

speake of?

Anſ. They are the ſame that were firſt written in the heart of Adam in the time of his innocencie, and ſince that in Tables of ſtone in the dayes of Moſes, and ſo haue bin publiſhed in the world through all ages, which are commonly called the Decalogus or ten Commandements.

Exod. 34. 28. Deut. 4. 13. & 10. 4.

Queſt. Which are thoſe ten Commandements?

Anſ. They are the ſame which God ſpake in Exodus, ſaying:

The Lawes and Commandements of God, are theſe ten.

1. Thou ſhalt haue no other Gods before me.

2. Thou ſhalt not make to thy ſelfe any grauen Image, nor the likeneſſe of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth: thou ſhalt not bow downe to them, nor worſhip them, &c.

3. Thou ſhalt not take the Name of the Lord thy God in vaine, &c.

4. Remember that thou keep holy the Sabbath day, &c.

5. Honour thy Father and thy Mother, &c.

6. Thou

6. Thou shalt do no murder.
7. Thou shalt not commit adultery.
8. Thou shalt not steale.
9. Thou shalt not beare false witnes.
10. Thou shalt not couet thy neighbours house, nor any thing that is his.

Quest. What duties doth the Lord require of you in the first Commandement, where he saith, *Thou shalt haue none other Gods but me?*

Duties of the 1. commandement.

Ans. He therein requireth, *r* that I *s* know him the onely true God; 2 and make not any other thing my God, by *t* loving, *u* fearing, *x* or trusting in it more then in him; 3 and *y* pray vnto none but him alone.

r Ierem. 24.7. Iohn 17.3. *s* Math. 10.37. Philip 3.7,8. *t* Math. 10.28. Malach. 1.6. *u* Ier. 17.5. & 48.7. Esa. 31.1. *x* Math 6.9. Rom. 10.13,14

Quest. What duties are required of you in the second commandement? *Thou shalt not make to thy selfe any grauen image &c.*

Duties of the 2. commandement.

Ans. That *z* I make *y* no image of God at all, 2 neither the image of any thing else to *z* worship it; 3 neither yet worship the true God after *a* mine owne fantasies, 4 but onely *b* in such sort as he himselfe hath commanded.

y Deut. 4.15, &c. Iohn 1.18. Esay 40.25. *z* Leuit. 26.1. Exod. 34.13,14 Esay 42.17. Dan. 3.18. Psal. 97.7. & 106.36. *a* Iohn 4.24. Math. 15.9. Esay 29.13,14. *b* Deut. 5.32. 33. Iosh. 1.7. Reuel. 22.18,19.

Queſt. What duties are enioyned you in the third Commandement: *Thou ſhalt not take the name of the Lord thy God in vaine, &c.*

Duties of the 3. commandement.

Anſ. That I do not *c* any way abuſe the holy Name of GOD: as *d* either by ſwearing falſely, contrary to my knowledge; or by *e* ſwearing truly, without any need: 2 but always vſe the ſame *f* with feare and reuerence; whenſoeuer I either *g* thinke or *h* ſpeake of him.

c Prou.30.9. *d* Leuit.19.12. Eſay 48.1 Ier. 5.2. Zach.5.3,4 Malach.3.5. Math 26.72,74 *e* Mat.5.34,&c. Iames 5.12. 1.Sam 14.24. *f* Deut.28,58,59. Ierem.10.6,7. *g* 1.Chro.28.9. *h* Col.3.17

Queſt. What are the duties required in the fourth Commandement, *Remember thou keepe holy the Sabbath day, &c.*

Duties of the 4. commandement.

Anſ. That I keepe that day holy, 1 in *i* abſtaining from all bodily labours, more then ſuch as either *k* Charitie, *l* Neceſſitie, or *m* Religion require to be done: 2 and ſpend the day in *n* hearing and learning the word of God, in *o* praying vnto him, *p* in receiuing the Sacraments, and other like exerciſes of Religion.

i Deut.5.14. Exod.16.26. Leuit.23.25, 28,30,35. Eſay 58.13. *k* Acts 20.10. Luke 14.5. *l* Math.12.1. Mark 2.27. *m* Math.12.5. Acts 1.12. 2 Kings 4.23. *n* Acts 13.44. and 15.21. *o* Acts 16. 13. *p* Acts 20.7.

Queſt.

Queſt. What duties are required in the fifth Commandement, *Honour thy father and thy mother, &c.*

Anſ. Therein is required, that I *q* 1 loue, *r* 2 reuerence, *ſ* 3 obey, and *t* 4 relieue in time of neede all thoſe whom God hath placed aboue me: as namely, my *u* naturall parents, *x* Paſtors, *y* Magiſtrates, *z* Maſters, *a* and thoſe that are aged and gray headed.

Duties of the 5. commandement.

q Math. 22. 39. *r* Leuit. 19. 32. Prou. 15. 20. and 31. 28. Malach. 1. 6. Heb. 12. 9. 1. Kin. 2 19, 20.

ſ Eph. 6. 1. Col. 3. 20. 1. Pet. 2. 13. Gen. 22. 9. *t* Prou. 10. 1. and 15. 10. Gen. 45. 9, 10. 11. Leuit. 19. 3. Coloſſ. 3. 20. Prou. 23. 22. *x* Heb. 13. 17. 1. Theſſ. 5. 12, 13. 1. Cor. 4 15. Gal. 4. 19. 2. Kings 2. 12. *y* Rom. 13. 12. Tit. 3. 1. 2. Kings 15. 3. *z* Epheſ. 6. 5, 6, 7. Tit. 2. 9, 10. Col. 3. 23, 24. *a* Leuit. 19. 32. 1. Tim. 5. 1, 2.

Queſt. What doth the Lord require in the ſixth Commandement, *Thou ſhalt not kill.*

Anſ. That 1 I do not outwardly with my *b* hand or *c* tongue hurt any man; no 2 nor inwardly in my *d* heart *e* hate or *f* enuie: 3 but that I *g* loue all men, and *h* be readie to doe them good, *i* though my mortall enemies.

Duties of the 6. commandement.

b Leuit. 24. 19. Exod. 21 18, &c *c* Math. 5. 22. Pſalm. 64. 3. 2. Sam. 16. 5, 6, 7, 8.

d Mark 7. 20, 21, 22, 23. *e* 1. Iohn 3. 15. *f* Gal. 5. 26 Iam. 3. 14. 1. Pet. 2. 1. *g* Rom. 13. 9. *h* Gal. 6. 10. Ezek. 18. 7. Mat. 25. 35. *i* Exod. 23. 4, 5. Math. 5. 44. Rom. 12. 14, 21.

Queſt. What are the duties enioy-

ned you in the seuenth Commandement? *Thou shalt not commit adulterie.*

Duties of the 7. commandement.

Ans. That I neither my outward bodie be defiled with actuall *k* adulterie, *l* fornication, or other vnchaste behauiour; 2 nor *m* my heart with any impure thought, or vncleane lust; 3 nor my *n* tongue with any brutish talke or songs: 4 but that I keepe my selfe *o* chaste and pure, as the temple of the holy Ghost.

k Leuit. 18.20.
l 1.Cor.6.9,10. Heb.13.4. Eph.5.3.
m Math.5.28.
n Eph.4.29. Coloss.3.8. 1.Cor.5.33.
o 2.Cor.6.15, 19,20. 1.Thess. 4.3,4,5.

Quest. In the eight commandement, *Thou shalt not steale*, what doth the Lord require of you?

Duties of the 8. commandement.

Ans. That I seeke not to enrich my selfe, 1 either *p* openly by oppressing or robbing; 2 or *q* closely by deceiuing any other man; 3 nor so much as *r* desire another mans goods in mine heart: 4 but be *s* content with mine owne portion whatsoeuer, 5 and *t* labour truly in some honest calling, to get mine owne liuing.

p Exod.22.21, 22,23. Leuit 19 11. Deut.5.19. & 24.14. Esay 1.23.
q 1.Thess.4.6. Leuit.19.11. Deut.25.13. Prou.11.1.
r Zach.8.17. Micah 2.1,2. Acts 20.33.
s Pro.27.17. 1.Tim.6.6. Phil.4.11,12.
t Gen.3.19 Eph.4.28. 2.Thes.3.10. 1.Thes.4.11

Quest. What are the duties of the ninth commandement, *Thou shalt not beare false witnesse against thy neighbour?*

Ans.

Duties of the 9. commandement.

Anſ. That 1 I neuer wrong my neighbour, *u* either by witneſſing againſt him that which I know to be falſe, or by *x* lying vnto him, or by *y* flattering him, or *z* diſſembling with him, or by *a* ſlandering or backbiting him: 2 but rather that I both *b* thinke well of him, ſo farre as the truth ſhall ſuffer me; 3 and alſo *c* preſerue his credit and good name, ſo farre as I am able.

u Prou.6.16.& 19.5,6.& 21. 28.& 25.18. Deut.19.16. *x* Pſal.15.2. Coloſſ.3.9. Epheſ.4.25. *y* Eſay 3 12. Ierem 6.14. 1.Theſſ.2.15. Leuit.19.11. 2.Sam.3.27. Math.26.48,49. *a* Pſal.15.3.Iam.4.11. Leuit.19.16.1.Tim.5.13 *b* 1.Co.13.5. *c* Prou.10.12. 1.Pet.4.8. Math.7.19.

Queſt. What is required of you in the tenth and laſt Commandement, *Thou ſhalt not couet, &c.*

Duties of the 10. commandement.

Anſ. That 1 there be not at any time ſo much as a *d* wiſh or motion in my heart to any thing that God hath forbidden, though *e* I neuer yeeld conſent vnto it: 2 but that all the wiſhes and thoughts of my heart be *f* holy and pure continually.

d Rom.7.7. Galat.5.17. *e* Gen.6.5.& 8. 21.Pro.20.9. *f* Deut.5.29. Math.5.48. Eph.4.23,24. 1.Tim.1.5. 1.Thel.4.3,4,5 1.Theſſ.5 23.

Queſt. Do you (for your part) duly obey the Lord as you ought, and as he requireth, in the perfect keeping of all theſe his Lawes and Commandements?

Against these commandements we offend daily in thought, word and deed.

Anſ. Alas, I do not, neither can I, or any man elſe; but whoſoeuer doth his beſt, offendeth againſt them euery day, 1 in thought, 2 word, 3 and deed.

Prou. 24. 16. Pſalm. 19. 12. Eſay 64. 6. Pſalm. 130. 3. and 143. 2. Iob 2. 3. Mark 6, 12.

Queſt. What puniſhments doth God inflict vpon thoſe, who any way tranſgreſſe theſe his lawes and commandements?

God puniſheth our offences and ſinnes,
1. in this life time.
2. At the end of this life.
3. After this life ended.

Anſ. Euen 1 all *g* temporall croſſes and calamities of this life preſent, 2 *h* death in the end of this life, 3 and *i* eternall damnation both of bodie and ſoule after this life.

g Deut. 28. 15, &c. to the end. Leuit. 26. 14, &c. *h* Rom. 6. 23. Rom. 5. 12. *i* Gal 3. 10. 2. Theſſ. 1. 9. Reuel. 14. 19, and 11. Mark 9. 44. Math. 22. 13. Luke 16. 22, 23.

Queſt. This may ſeeme iniuſtice, yea, very crueltie in God, ſo ſeuerely to puniſh man for the breach of thoſe Lawes, which he hath not power to keepe.

This is no iniuſtice: for man,
1. Had once power to obey.
2. Hath now wilfully loſt it.

Anſ. Nay, it is but *k* equitie and iuſtice in God ſo to do: for 1 when he

k Math. 18. 23, 24, 25.

firſt

first made man, he gaue him *l* power to do all such things as he commanded; 2 which power Man hath now lost, *m* through his owne default.

l Eccles. 7. 31. Eph. 4. 24.

m Gen. 3. 6.

3. *Of mans restitution and redemption by Christ.*

3 *Mans estate of redemption.*

Quest. Is it not possible for Man, who is subiect to so much sinne and misery by nature, to winde out of it, and to recouer his lost estate againe?

Ans. Yes, and a farre better then that, if he will apply himselfe to vse such meanes as God hath appointed for him.

It is not impossible for man to be restored. Psal. 130. 7, 8. Iohn 10. 10.

Quest. What is that meanes which God hath appointed for the working of mans saluation?

Ans. 1 Not any thing *a* in man himselfe, 2 nor the help of *b* any other creature, 3 but *c* onely the merits and precious blood of Iesus Christ.

The onely meanes for this is Iesus Christ. *a* Math. 16. 26. Micah 6. 6, 7. 1. Pet. 1. 18. *b* Psalm. 49. 7, 8. Math. 25. 9. *c* Genes. 3. 15. Acts 4. 12. Iohn 3. 16. 1. Cor. 1. 30. 1. Iohn 1 7. Rom. 8. 1. Esay 53. 5.

Quest. What is this Iesus Christ?

God and man in one person.

Anſ. He is the *d* onely and *e* naturall *f* Sonne of God, and withall *g* the ſonne of Marie *h* a virgin; who was *i* true God, 2 and became *k* true man, *l* in one and the ſame perſon, that ſo he might be fitted for that great worke of our *m* redemption.

d Gal.4.4. Rom.1.4. Pſal.2.7. *e* Iohn 3.16. and 1.14,18. *f* Heb.1.5. Rom.8.31.

g Luke 1.31,43. and 2.7. Gal.4.4. *h* Eſay 7.14. *Math.*1.22,23. *i* Rom.9.5. 1 Iohn 5.20. *k* 1.Tim.2.5. Iohn 1.14. Heb.2.17. *l* Rom 1.3,4. and 9.5. 1.Tim.3.16. Coloſſ.2.9. Iohn 1.14. *m* 1.Iohn 3.16. *Math.*1.21.

Queſt. VVhy was it needfull hee ſhould become Man.

Man, that he might ſuffer.

Anſ. Becauſe Gods iuſtice did require that none other then man ſhould ſatisfie and ſuffer for the euil that man had done.

Exod.32,33. Ezech.18.20. 1.Cor.15.21. Heb.2.14,& 17

Queſt. Why was it needfull hee ſhould be God alſo?

God, that he might ouercome the puniſhment of ſinne.

Anſ. That by the almightie power of his Godhead he might be able to beare the moſt heauie burden of Gods wrath, and the infinite puniſhment due to man for his ſinnes.

Nahum 1.6. Reuel.19,15.

Queſt. By what meanes did this Ieſus Chriſt worke our ſaluation and redemption?

Anſ.

Anſ. By his *n* obedience *i* in *o* perfectly *p* fulfilling the whole Law of God *q* for vs, *2* and *r* willingly *ſ* ſuffering the whole puniſhment due to *t* our ſinnes.

The meanes of our redemption was Chriſts obedience, { *Actiue,* *Paſſiue.*

n Rom.5.19. *o* Heb.7.26. 1.Pet.2.22. 2.Cor.5.21. 1.Iohn 3.5. *p* Iohn 8.46. *q* Rom.10.4. 2.Cor.5.21. *r* Eſay 53.4,5. Philip.2.8. Reuel.10.15. *ſ* Iohn 10.18. Iohn 18.4. Philip.2.8. Heb.10.9. *t* Eſay 53.4,5,6.

Queſt. Could Chriſt, being but one perſon, and ſuffering but for a ſhort time, thereby make ſufficient ſatisfaction for all the ſinnes of all the men in the world, the leaſt of all which deſerueth euerlaſting damnation?

Anſ. Yes certainly: for he being *u* God, a perſon of infinite maieſtie, *x* abaſing himſelfe to ſuffer for vs, euen his *x* Enemies, (though in his Godhead he ſuffered not) his paſſion became thereby, to be of infinite worth and value; and more then if all the men in the world had ſuffered for euer and euer.

Though he but one perſon, yet was his ſuffering ſufficient for all.

u Acts 20.28. 1.Cor.2.8.

x Rom.5.10.

Queſt. Shall then all men generally be ſaued through Chriſt?

Anſ. Not *y* all, but ſuch onely as *1* are of God *z* elected vnto life, *2* and

Yet all ſhall not be ſaued by him, but onely

1. *the Elect.*
2. *the Penitent.*
3. *the Faithfull.*

a repenting of their ſinnes, do *b* ſeeke for ſaluation in Chriſt *c* alone, 3 laying hold vpon him by a true and liuely faith.

y Math. 7. 13. and 25. 31. Luke 12. 32. and 13. 24. *z* Rom. 8. 30. Acts 13. 48. Iohn 17. 9. *a* Math. 9. 12, 13. and 11. 28. *b* Iohn 1. 12. & 3. 16, 18, 36. and 6. 40. Acts 10. 43. *c* Acts 4. 12.

Queſt. Who are thoſe whom you call, *the Elect of God.*

The elect, who they are.

Anſ. The Elect are thoſe whom God of his owne *d* free grace hath *e* purpoſed to ſaue from that *f* common damnation which all men by their ſinnes haue deſerued, and hath *g* choſen to be fellow-heires with his owne Sonne of eternall life.

d Rom. 5. 12. (Rom. 3. 10. compared with Gal. 3. 10.) *e* Math. 22. 14. Malach. 1. 2, 3. Rom. 9. Luke 10. 20. *f* Reu. 21. 27. *g* Eph. 1. 5. Rom. 9. 16. & 11. 35. Tit. 3. 5.

Queſt. What is that you call *Repentance for ſinne?*

Repentance what it is.

Anſ. Repentance is, when a man 1 is *g* ſorowful and grieued in *h* heart, for no other cauſe in the world, but for this onely, that by *i* his ſinne hee hath diſpleaſed God; 2 and *k* purpoſeth in his heart for the time to come to leade a new life, 3 *l* carefully endeauouring to walk in obedience to *m* all the commandements of the Lord.

g Ioel 2. 12. Math. 26. 75. Luke 7. 38. *h* Ioel 2. 13. Acts 2. 37. *i* Pſal. 51. 4. Luke 15. 18. *k* Acts 11. 23. Pſal 119. 57. *l* Pſal. 119. 112. Acts 24. 16. *m* Luke 1. 6.

Queſt.

Queſt. And what is that you call *faith in Chriſt?*

Anſ. Faith is the *n* perſwaſion of my *o* heart, *p* grounded vpon the promiſes of God, that Jeſus Chriſt died for *q* my ſinnes, and is a Sauiour euen vnto me.

Faith, what it is.
n Rom.8.38. & 4.20. *Math.*8 26.and 14 31.
o Acts 16.14. Rom.10.10.
p Rom.4 18, 19,20,21.
q Gal.2.20. Luke 1.47. Pſal.63.1. Rom.8.38, 39. Iohn 20.28. Iob 19.25. 2.Tim.4.8. 1.Iohn 5.19.

Queſt. Let me heare the Articles and ſhort ſumme of your Faith and beliefe.

Anſ. 1. I beléeue in God the Father almightie, Maker of heauen and earth.

2. And in Jeſus Chriſt, his onely Sonne, our Lord.

3. Which was conceiued by the holy Ghoſt, borne of the virgin Marie.

4. Suffered vnder Pontius Pilate, was crucified, dead, and buried, he deſcended into hell.

5. The third day hee roſe againe from the dead.

6. He aſcended into heauen, and ſitteth on the right hand of God the Father almightie.

8. From thence hee ſhall come to iudge

iudge the quicke and the dead.

8. I beleeue in the holy Ghost.

9. The holy Catholique Church, the communion of Saints.

10. The forgiuenesse of sinnes.

11. The resurrection of the bodie.

12. And the life euerlasting.

I beleeue. *Quest.* Why sayest thou, *I beleeue*, not, *We beleeue*; whereas in prayer thou sayest not onely *My Father*, but *Our Father*?

The meaning. Ans. Because howsoeuer we may and must pray one for another, yet we cannot one beleeue for another; but when we come to yeares, euery man Habac. 2. 4. must beleeue for himself, and be saued by his owne, not by anothers faith.

Quest. What meanest thou in saying, *I beleeue in God.*

I beleeue in God. Ans. My meaning is, that I beleeue him to be my God, and from my *The meaning.* heart put all my affiance in him. Iohn 17. 3.

Quest. What comfort reapest thou hereby?

The comfort. Ans. So long as I repose all my Psal. 78. 21, 22. trust in him, I may assure my selfe of my saluation, and of a happie deliue- Dan. 6. 23. rance in all dangers and necessities.

Quest.

Quest. Why is God called a *Father*?

The Father.

Ans. Because 1 he is the *a* Father of Christ by nature and eternal generation; 2 and in him my *b* Father, I being one of Christs members.

The meaning.
a Iohn.3.16. Eph.1.3.
b Iohn 1.12.

Quest. What comfort hast thou by this?

The comfort.

Ans. That God as a Father, 1 *c* will beare with my wants, 2 admit me into his presence, 3 *d* prouide for me, 4 and *e* neuer chastise me but for mine owne good.

c Malach.3.17. Psal.103.13.
d Psal.27.10. and 40.17. Math.6.26,30.
e Heb.12.10. 1.Cor.11.32. Rom.8.28. Gen.50.20.

Quest. VVhy is he said to be *Almightie*?

Almightie.

Ans. Because 1 he is *f* able to do whatsoeuer he will; 2 yea, he is able *g* to do more then he wil do; and whatsoeuer is against his will and liking, he is able to confound and bring to nought.

The meaning.
f Psal.115. & 135.6.
g Math 3.9.

Quest. VVhat comfort affoords this to thee?

The comfort.

Ans. It *h* strengtheneth me in my prayer to him, assuring me *i* that he can make good whatsoeuer promises of mercie he hath made vnto me in his word: 2 that no ghostly enemie shall euer

h Math.8.2.
i Rom.4.21.

k 1.Iohn 5.4. euer k preuaile against me to destroy me.

Quest. What meanest thou in saying he was *Maker of heauen and earth*?

Maker of heauen and earth.

Ans. That he formed and framed l this whole world, and all the creatures that are therein, m onely by the power of his word and commandement, euen n of nothing.

The meaning.
l Gen.1.1. Psalm.8.3.
m Psal.136.& 148.5.Gen.1.3
n Rom.4.17.

Quest. What comfort hast thou from this?

The comfort. Iob 10.3.

Ans. That being my Maker, he will preserue & beare with me his creature.

Quest. In the next Article thou saist, *I beleeue in Iesus Christ, his onely Sonne our Lord, &c.* what is meant and signified by that word *Iesus*?

Iesus, what it signifieth.
o Luke 1.30.31. & 2.21.Mat.1.21
p 1.Cor.1.30. Col.2.3.& 1.19 Heb.7.25.
q Iohn 3.36.& 14.6.Acts 4.12. 1.Tim.2.5.

Ans. The word signifieth a Sauiour; and it is a name fitly o giuen vnto our Lord Christ, because the worke of our saluation both from sinne and punishment, is p 1 wholy 2 and onely q wrought by him.

I beleeue in Iesus

Quest. What meanest thou in saying, *I beleeue in Iesus*?

The meaning.
Iohn 6.68. 1.Cor.2.2.Gal. 6.14.Phil.1.21.

Ans. That I rely wholy vpon him, and none but him alone, for the saluation of my poore soule.

Quest.

Queſt. What good gaineſt thou by him?

Anſ. Great and vnſpeakable is the good I gaine by him. For if I had wanted this bleſſed Sauiour, it had bene better for me a thouſand wayes to haue bene a dog or a toade, then a man: for death to them is the end of their woe; but the death of a Man without a Sauiour, is the beginning of endleſſe woe and miſerie. *The comfort.* Luke 2.10,11.

Queſt. What is meant and ſignified by the word *Chriſt*?

Anſ. The word ſignifieth Anointed, and ſo indeed was the Sonne of God, *r* annointed by the holy Ghoſt, to be for vs an euerlaſting *ſ* King, *t* priest and *u* Prophet: *x* 1 a King to protect vs, *y* 2 a Priest to offer vp euen himſelfe a ſacrifice vpon the croſſe for our ſinnes; *z* 3 a Prophet to teach vs in the way to our ſaluation. *The meaning.*

r Pſalm.45.7.
ſ 1.Sam.10.1. & 16.12. & 24.7 1.Kings 1.24.
t Exod.29.7. Pſal.133.2.
u 1.Kin.19.16. Pſal.105.15.
x Pſalm.2.6. Luke 1.33. Math.28.18.
y Pſal.110.4. Heb.7.21,22,23,24,27, and cap.9.ver.24,25,26.
z Deut.18.15. Math.3.17. and 17.5. Eſay 61.1.

Queſt. VVhat benefit haſt thou hereby?

Anſ. Both I and all the elect of GOD are made ſpirituall *a* Kings, Priests *The comfort.*

a Reuel.1.6.

1.Pet.2.5. Priests and Prophets. 1 Kings *b* in
b 1.Tim.1.18. Rom.6.12. bearing rule ouer our owne hearts, and mastering our owne rebellious Thoughts, Wills, and Affections: 2 Priests, in offering vp to God our spirituall Sacrifices of *c* Prayer, of *d* Thanksgiuing, of *e* Almes, of *f* a contrite heart, of *g* our whole soules & bodies for the seruice of God: 3 and Prophets, *h* in applying that knowledge we haue, to the benefit and good of others.

c Psal.141.2.
d Heb.13.15.
e Philip.4.18. Heb.13.16.
f Psal.51.17.
g Rom.6.13. and 12.1.
h Luke 22.32.

Quest. Why is this Iesus Christ called *the onely Sonne of God*, seeing we also are said to be his sonnes?

His onely Sonne. The meaning.

Ans. Christ is called Gods onely Son, *i* because he alone is his Sonne by nature, and none but he. The Angels also are *k* his sonnes, but by creation: and *l* we likewise, but *m* by grace and adoption.

i Iohn 1.14,18 & 3.16. Heb.5. Rom.8.32.
k Iob 1.6.
l Iohn 1.12. 1.Iohn 3.1.
m Gal.4.5.

Quest. What is that to thee?

The comfort. Iohn 3.16. Rom.5.8. Ephes.2.4,5.

Ans. It sheweth that the loue of God to me is wonderfull, and his mercie vnspeakable, who spared not to giue his owne and onely Sonne for me.

Our Lord.

Quest. How is he said here to be *Our Lord*, who in Scripture is often called

called by the name of a ſeruant?

Anſ. He was Gods ſeruant in the worke of our redemption; but Our Lord in regard 1 of that power and dominion he hath ouer vs: 2 as alſo in regard of our redemption; becauſe he hath purchaſed vs to himſelfe, being before captiues and ſlaues of the diuel. *The meaning:* Acts 2.36. 1.Cor.8.6. Iohn 13.13.

Q. What comfort haſt thou by this?

Anſ. That he being my Lord, and I liuing vnder his dominion, I need not feare what any enemie, whether diuell or wicked men can do vnto me. *The comfort:* Math 10.28. Rom.8.31.

Queſt. What meaneſt thou in ſaying, *He was conceiued by the holy Ghoſt?* *Which was conceiued by the holy Ghoſt.*

Anſ. That he was made man, not after the ordinary courſe of nature, but of the ſanctified fleſh and blood of his mother, through the miraculous working of the holy Ghoſt in her wombe. *The meaning.* Math. 1.20. Luke 1.35

Queſt. Haſt thou any profit by this?

Anſ. Yes: for by his moſt holy conception, my ſinful birth and conception is ſanctified; and his holineſſe ſerues as a couer to hide my manifold corruptions from the eyes of God. *The comfort:* Iohn 17.19. 1.Cor.1.30.

Queſt. What meaneth it, that he was *borne of the virgin Marie?* *Borne of the virgin Marie.*

The meaning.
n Gen.3.15. Gal.4. Luke 1.42. o Esay 7.14. Math.1.22,23.

Ans. That in the ordinarie time of trauell, according to the course of nature hee was brought forth into the world *n* by a woman named Marie, who was a pure & vnspotted *o* virgin, both before, in & after the birth of him.

Q. What comfort hast thou by this?

The comfort.

Heb. 2.14.

Ans. Hereby is manifested the good will of the Sonne of God to me, who for my sake becoming Man as I am, was in that nature readie to suffer whatsoeuer was due to my sinnes.

Suffered.
The meaning.
p Philip.2.7. Luke 2.7. Math.2.13. Mark 3.6. Math.8.20. Iohn 8.48. Luk 15.2. Ioh.10.36 q Luke 22.44. Psalme 22.17. Iohn 18.40. and 19.15.

Quest. What is meant by these words *He suffered.*

Ans. Thereby is meant, 1 that *p* the whole life of Christ, euen from his verie cradle, was a continuall Passion; 2 but it is chiefly meant *q* of those bitter paines and torments hee endured vpon the crosse, & at the end of his life.

Quest. What comfort is it to thee that he suffered?

The comfort.
r Iohn 8.46. Luke 23.14. Iohn 19.4. s Esay 53.4. 1 Pet.2.21,24. t Rom 5.10.

Ans. As *r* it was not for any euill that euer he did himselfe, but all for my sake that he suffered: so it further testifieth that he loued me (by nature his *t* enemie) more then himselfe, in that he endured so great things for me.

Quest.

Queſt. What is meant by this, *He ſuffered vnder Pontius Pilate?* *Vnder Pontius Pilate.*

Anſ. That Chriſt the Son of God and great King of heauen & earth, was arraigned at the Barre of an earthly Iudge, and there condemned by him. *The meaning.* Math. 27. 26.

Q. What benefit haſt thou by this?

Anſ. By this I and ſo many as truly beléeue in him, ſhall be fréed from being arraigned before God at the day of the laſt iudgement, and ſhall then receiue the ſentence of abſolution, and be eternally ſaued in heauen. *The comfort.* Rom. 8. 3. Iohn 5. 24.

Queſt. What meane you in ſaying, *He was crucified*, or faſtned to a croſſe? *Was crucified.*

Anſ. That the puniſhment which he ſuffred was the moſt painfull and moſt ſhamefull and curſed of all other. *The meaning.* Deut. 21. 23. Gal. 3. 13. Phil. 2. 8.

Queſt What comfort is this to thee?

Anſ. In this he bore the curſe of the Law for me; and therefore my comfort is, that when any croſſe or calamitie befalleth me, God doth not thereby (as a Iudge) curſe me, but onely (as a father) correct me. *The comfort.* Gal. 3 13.

Queſt. What meane you in ſaying that *he died?* *Dead.*

Anſ. That after manifold torments *The meaning.*

Math.27.50. Mark 15.37. Iohn 19.30.

endured both in body and soule, at last they were seuered each from other, as truly as when any of vs die.

Q. What benefit hast thou by his death?

The comfort. *u* Reu.14.13. *x* Iohn 5.24. 2.Cor.5.1. Phil 1.23. Luke 16.22. Heb.2.15. *y* Rom.8.1. Iohn 5.24.

Ans. Hereby 1 my death is changed *u* from a curse into a blessing, & made to me (as it were) a middle way to conuey me out of this world *x* into the kingdom of heauen: 2 & further hereby *y* the second death is quite taken away from me, and all that are in Christ.

Buried.

Quest. What doth this word *buried* import?

The meaning. Esay 53.9. *Mat.* 12.40. & 27.60,61,64.

Ans. That after death his body was laid into the ground, to the end men might see he was dead indeed.

Q. What profit reapest thou by his burial?

The comfort. Esay 57.2.

A. By his graue, & buriall therein, he hath sweetly perfumed my graue wherein I shal be buried; and in stead of an house of perdition, hath made it a chamber of rest and sleepe.

He descended into Hell.

Quest. What is meant by his *descending into hell?*

The meaning. *z* Math.26.38. Luke 22.24. *a* Math.27.46.

A. Diuers are the iudgements of the godly learned about this point; but one of these two is the most likely: 1 either that *z* before, and *a* vpon the Crosse, he

he suffred and felt the *b* pangs and tor-
ments of hell, and the full wrath of
God seizing euen vpon his soule: 2 or
that his soule after death did *c* really
and locally go downe in triumph, euen
into hell, the place of the damned.

b Psal. 18.5.

c Psal. 16.10. Acts 2.26,27. Rom. 10.6,7. Eph. 4 9.

Quest. What benefit hast thou by this?

The comfort.

A. If thereby be meant, that vpon the Crosse he suffred in soule the torments of hel, my comfort is, that he hath satisfied *d* the whole punishment due vnto me in soule and body both: for in a miserable case had I bin, if he had deliuered me from the punishment due to my bodie, and not to my soule. Or if thereby be meant, that he went downe in triumph to the place of hel, my comfort is, that *e* Hell and Satan (the Prince of Hell) are spoiled of that power which they had ouer me, and I am deliuered from euer comming there.

d Reuel. 19. 15.

e Esay 25.8. Hosea 13.14. Col. 2, 15.

Quest. What is the meaning of the next article, *The third day he rose again from the dead?*

The third day he rose againe from the dead. The meaning.

Ans. That the *f* very same bodie of Christ, which before was dead, & laid

f Math. 17.23. Mark 9.31 Luk 9.21. & 18.33. Math. 20.19. & 26.32. Mark 8,31. and 10.34. Iohn 2,19. Mat. 28.6. Luke 24.6.

into the graue, *g* by his owne power, after three dayes, *h* rose againe to life.

g Luke 24.39. Iohn 20.27.
h Iohn 10.18.

Queſt. VVhat is this to thee?

The comfort.

Anſ. This I aſſureth me, that Chriſt hath ouercome death and hell: for my iuſtification, and *k* hath diſburthened himſelf of the guilt and punishment of my ſins imputed to him: 2 and it further ſerueth as an argument to proue vnto me, that *l* this my bodie, after it is dead, ſhall alſo riſe againe to life, at the day of iudgement.

i Rom. 4.25. 1. Cor. 15.17.
k 1. Cor. 15.54, 57. Hoſ. 13.14 Heb. 2.14.
l 1. Cor. 15.13, 16, 20. 1. Theſſ. 4.14. Rom. 8.11.

He aſcended into Heauen.

Q. What meane you in the next Article, in ſaying, *He aſcended into heauen?*

The meaning.

A. That fortie daies after his reſurrection, in the ſight of all his Diſciples, he was in ſoule and bodie together, taken out of this world into heauen, the kingdome of Gods glorie.

Mark 16.19. Luke 24.51. Acts 1.9.

Queſt. What benefit is this to thee?

The comfort.

Anſ. Hee is thither gone, *m* 1 there to prepare a place for me: 2 and from thence *n* ſendeth downe the Comforter (his holy Spirit) into me.

m Iohn 14.2,3.
n Iohn 16.7. and 14.16. Acts 2.4. Gal. 4.6.

Queſt. What is meant by his *ſitting at the right hand of God?*

There he ſitteth at the right hand of God.

The meaning.

Anſ. That in heauen he is now aduanced to ſuch an eſtate, in which he hath

Mark 16.19. Acts 2.34 Pſal.

hath fulnesse of glorie, power, maiestie and authoritie, in the presence of his Father and all the Saints and holy Angels. 110.1.Phil.2.9 10,11.1.Cor.15 25.Eph.1.19 20 21,22.& 5.23, Acts 5.31.Heb 1.13.1.Pet.3.22

Quest. What benefit hast thou by this?

A. There sitting *o* I as a Mediator, hee maketh intercession to God his Father for me. 2 And *p* having all power giuen vnto him, *q* he protects and defends me against the rage of all my ghostly enemies. *The comfort.* *o* Rom.8.34. 1 Tim.2.5.Heb 9.24.1.Ioh.2.1 *p* Matth.28.18. *q* Psa.110.2.& 2 9.Rom.8.35.

Quest. What is meant by the next and last Article concerning Christ, that *from heauen he shall come to iudge both the quicke and the dead?* *From thence he shal come to iudge both the quicke and the dead.*

Ans. That he, who once 1 came *r* in base and humble manner *s* to redeeme and saue the world, 2 shall at the last day come againe, *t* but in glorie and great maiestie, *u* to giue iudgement vpon all soules, and *x* to make an end of this world. *The meaning.* *r* Luke 2.7. 4 Matth.8.20. *s* Matth.18.11. *t* Reu.20.12. 2.Tim.4.1. *u* Iude 14,15. Matth.24.30,31 32. 2.Thes.1. 6,7,8. *x* 1.Pet.1.30.

Quest. What comfort hast thou by this?

Ans. That he 1 *y* who is my Sauiour and Redeemer, shall also be my Iudge: 2 and *z* by him shall haue right then done vnto me, for all the wrongs offe- *The comfort.* *y* Iob 19.25. *z* Reuel.6.10.

red me by the wicked of this world.

I beleeue in the holy Ghost.

Quest. The eighth Article of thy Creed is, *I beleeue in the holy Ghost*: what meanest thou by this?

The meaning.
a Mat.28.19. 2.Cor.13.13. Acts 5.3,4. 1.Cor.6.19. compared with 1.Cor.3.16.
b Iohn 16.7. Rom.8.15. Gal.4.6. 1.Iohn 3.24. 2.Cor.6.19.

Ans. My meaning is, that I beleeue the third Person in the Trinitie, called the holy Ghost, to be *a* true God, together with the Father and the Sonne, and therefore repose all my trust and confidence in him: and *b* that he is sent downe into me, to dwell in my heart.

The comfort.
c Iob 33.4. Gen 1.2.
d Psal.104.30.
e Reuel 3.18.
f Rom.8.16. 1.Cor.2.12.
g Iohn 3.5. 1.Cor.6.11.
h Rom 8.14. Gal.5.17,22.
i Iohn 15.26. Psalme 45.7.
k Esay 11.2,3.

Quest. What benefit hast thou by the holy Ghost dwelling in thee?

Ans. Many are the benefits I receiue by him. For besides that 1 hee *c* made me, *d* 2 preserueth me, 3 and *e* enlighteneth mine vnderstanding, which are graces common done to the reprobate; 4 he further *f* assureth me of my reconciliation to God in Christ; 5 he *g* regenerateth and maketh me of a child of Satan, the child of God; 6 he *h* gouerneth my heart, by repressing all bad motions vnto sin, & stirring vp good affections & inclinations to pietie & religion; 7 he *i* comforteth me in distresse; 8 and *k* enableth me to do those good duties

duties which of my selfe I cannot; all which are proper to the elect alone.

Quest. In the next Article where thou sayst, *The holy Catholique Church*, what is meant by the *Church*? *The Church.*

Ans. By the Church is meant *l* the peculiar companie of men, whom God hath *m* predestinated to euerlasting life, *n* all holding the same fundamentall points of Faith. *The meaning.* *l* 1.Pet.2.9. *m* Luke 12.32. Acts 13.48. Rom.8.39. *n* Eph.4.4,5. Gal.1.8.

Q. What comfort hast thou by this?

Ans. By this I learne, that God hath a companie whom he hath chosen to himselfe out of the whole cluster of mankind, and ordained vnto life, of which number I beleeue ý I am one. *The comfort.* Rom.8.16. 2 Cor.3.15. 2. Tim.4.8.

Quest. Wherefore is this Church called *holy*? *The holy Church*

Ans. Not because it is holy in it selfe, but in respect 1 both that Christs owne holinesse is imputed vnto it, 2 as also in that it begins to be holy euen in this life. *The meaning.* Eph.5.26,27. 1.Cor.6.11. 1.Pet.2.9. Iohn 17.17.

Q. What is thy comfort from hence?

Ans. That I being a member of this Church, though by nature a wretch full of all vnrighteousnesse, am yet made holy and righteous before God, euen *The comfort.* Eph.5.26.27. 1.Cor.6.11.

euen in this life.

The Catholicke Church.

Queſt. And why is this Church called *Catholicke*.

The meaning.

Anſ. It is called Catholike or Vniuerſall, becauſe 1 in reſpect of time, *o* it hath bẽn in all ages: 2 in reſpect of perſons, it *p* conſiſts of all ſorts of men, high and low, rich and poore: 3 in reſpect of place, *q* it hath bẽn gathered from all parts of the earth.

o Gen. 3.9. and 12.1. Act. 2.39. Reuel. 6.11.

p 1. Tim. 2.4. Acts 10.34.

q Iohn 11.52. Reuel. 5.9. & 7, 4,9. Acts 10.35

The comfort.

Queſt. What comfort is this to thee?

1. Iohn 2.1,2.

Anſ. I ſee hereby, that neither my ſelfe, nor any other, of whatſoeuer nation, order, degrẽ or ſtate, are excluded from grace in Chriſt, except we will exclude our ſelues.

The communion of Saints.

Queſt. VVhat is that you call, *The communion of Saints?*

The meaning.

Anſ. The Communion of Saints, is that ſpirituall fellowſhip and ſweete ſocietie which is among all the faithfull ſeruants of God, and true members of Ieſus Chriſt.

1. Iohn 1.3.

Q. What benefit haſt thou by this?

The comfort.

Anſ. I being one of this happie number, haue fellowſhip *r* firſt with Chriſt my head, and in him haue right to all the benefits purchaſed by him:

r Iohn 15.5. 1. Cor. 1.9. 1. Iohn 1.3.

2 I haue fellowship also with all my fellow Saints, in that *s* we are all of one heart and like affection; in that *t* wee employ the graces of God in vs for the good and saluation one of another; *u* and with our temporall goods (where need requireth) we are ready one to relieue and help another.

s 1. Iohn 1.7. 1. Cor. 12.12. *s* Acts 4.32.

t Math. 5.16.

u Acts 4.32.

The forgiuenesse of sinnes.

Quest. What is meant in the next Article by *the forgiuenesse of sinnes?*

The meaning.

A. Forgiuenes of sins is that *x* great blessing *y* of God which *z* Iesus Christ by his death and passion procured for all *a* that beleeue in him; whereby God esteemes of their sinnes *b* as no sinnes, or as neuer committed by them.

x Psal. 32.1,2. Rom. 4.7,8. *y* Esay 43.25. Ierem. 31.34. Psal. 51.1. *z* 1. Iohn 1.7. & 2.12. 1. Cor. 1. 30. Rom. 4.25. *a* Iohn 3.16. *b* Psalme 32.2. Esay 44.22.

Quest. What comfort hast thou by this?

The comfort.

Ans. Hereby receiue I this vnspeakable comfort, that all my sinnes, and punishments due to the same, are freely forgiuen mee through Iesus Christ, so that they shall neuer rise vp in iudgement against me.

Galat 2.20. Esay 53.4.5,6.

Quest. Next followeth in your Creed, *The resurrection of the bodie*: what is meant by that?

The resurrection of the bodie.

Ans. That at the last day, the bo-

The meaning.

c Iob 19.25.&c Dan.12.2.Ioh. 5.29.1.Cor.15 52.1.Thes.4.16 Reuel.20.12.

c bodies of all men, whether godly or wicked, by *d* the power of God, shall rise out of their graues, euen *e* the same for substance that here they are.

d Iohn 5.28.& 11.43,44. 1.Cor.15.52. 1.Thess.4.16.

e Iob 19.27. Iohn 6.39. 1.Cor.15.53. 2.Cor.5.10.

Q. What comfort hast thou by this?

The comfort.

Ans. That 1 this very *f* bodie of mine shall at the last day rise out of the dust, *g* glorious, like the body of Iesus Christ, and *h* free from those corruptions and miseries whereunto it is here subiect. And further, I need not 2 either *i* feare death in my selfe, 3 *k* or much lament the death of others, seeing both I and they shall one day meet againe, and rise together to ioyes euerlasting.

f Psal.16.9,10 1.Thess.4.14. Iob 19.25.

g Phil.3.20.

h Acts 3.19.

i Phil.1.23.

k 1.The 4.13,14

Life euerlasting. The meaning, and comfort.

Quest. And what sayest thou of the 12. and last Article, *Life euerlasting?*

Ans. That my body being risen, and ioyned againe to my soule, I shall after the last day, in bodie and soule together, liue for euermore in the kingdome of heauen, where I shall be filled with such ioyes, as no eye hath seene, no eare heard, no tongue can vtter, no heart can conceiue.

1.Thess.4 17. 2.Cor.15 53, 54.

3 Cor.2.9.

Quest. Now when thou beleeuest all these things, what benefit redoundeth

deth vnto thee by this faith of thine?

Anſ. The end of my faith ſhall be the ſaluation of my ſoule; and for the preſent I thereby become *m* 1 iuſtified before God 2 and ſanctified.

The benefits of Faith are,
1. *Iuſtification.*
2. *Sanctification*
m Rom. 4. 3. & 5. 1. Gal. 2. 16.
n Acts 15. 9.

Queſt. When may a man be ſaid to be iuſtified before God?

Anſ. A man is then iuſtified, when hee is freed *o* from the guilt and puniſhment of his ſinnes, and is accepted as iuſt and righteous before God, *p* through the righteouſneſſe and obedience of Ieſus Chriſt imputed vnto him.

Iuſtification what it is.
o 1. Iohn 1. 7. Rom. 8. 1. 33, 34, &c.
p 1. Cor. 1. 30. 2. Cor. 5. 21. Rom. 5. 18. Gal. 3. 27.

Queſt. Do not a mans good works rather iuſtifie him before God, and make him worthy of eternall life?

Works do not iuſtifie before God.
Pſalme 143. 2. Eſay 64. 6. Iob 3. 9. Rom. 9. 11. & 11. 35. Gal. 2. 16.

Anſ. Alas, they are farre from it: for in the beſt works any man can do, Gods iuſtice findeth more matter why he ſhould condemne him, rather then ſaue him.

Queſt. It may ſeeme then there is no vſe of good works in the life of a Chriſtian, but they may be ſpared well enough.

Anſ. It followeth not: for though they

Yet are neceſſary

in respect of
1. *God.*
2. *Our neighbor.*
3. *Our selues.*
Math. 7.18,19.
1. Tim. 5.8.
1. Iohn 2.4.
Iames 2.17.

they haue no part or share in the act of iustifying a man before God, yet are they euermore companions of a true and iustifying faith, and ought necessarily to be performed of euery sound beleeuer: and that in respect 1 both of God, 2 and of our neighbours, 3 and of our selues.

Quest. What vse is there of them works in respect of God?

Necessary in respect of God.
q Iohn 15.8.
Rom. 2.23,24.
1. Pet. 2.12.
r Titus 2.10.
Hester 8.17.
Exod. 12.38.
s Heb. 13.16.
Philip. 4.8.

Ans. Thereby *q* 1 his name is glorified, *r* 2 his Gospel beautified, *s* 3 himselfe well pleased, when his children shew their obedience and thankfulnes vnto him, in doing such workes as he commandeth them.

Quest. What vse is there of them in respect of our neighbours?

In respect of our neighbours.
t 1. Pet. 3.1. & 2.
12. 2. Cor. 9.2.
Math. 5.16.
u 1. Pet. 2.15.

Ans. Such as are not yet conuerted, may thereby *t* 1 either be wonne to a liking of that Religion which they see so holy; 2 or at least shall haue their mouthes thereby stopped, when they would gladly open them against it.

Quest. And what vse is there of good works in respect of our selues?

Necessary in respect of our selues
x 2. Pet. 1.10.
y Iam. 2.21,18.

Ans. They 1 serue *x* to make our election sure: 2 they *y* shew the soundnes

nes & truth of that faith that is in vs: 3 they draw vpon vs the blessing, 2 not of God onely, a but of men also in this life; 4 and shall (though not for their owne merit; yet through b Gods great mercie) receiue c a gracious reward in the life to come.

1. Iohn 2.3. Heb. 11.4. 3 1. Tim. 4.8. and 6.6. Prou. 11.17, 25 a Iob. 29.13. b Luke 6.35. Math. 5.11, 12. and 10.42. 1. Cor. 3.8. c Eph. 2.8, 9. Tit. 3.5. Rom. 6. 23. Luke 17.10

Quest. The other benefit that redoundeth vnto you by your faith (you said) is your sanctification: when may a man be said to be a sanctified man?

Sanctification what it is.

Ans. A man is then sanctified, when he who by nature is all vncleane and vnholy, is d freed from the corruption of his nature, and is become holy and righteous, e at least in some measure, f euen in all parts both of soule and bodie.

d Col. 3.9, 10. Eph. 4.22, &c. Ezek. 11.19, 20 e Rom. 8.23. f 1. Thess. 5.23

Quest. Whence proceedeth that faith which worketh all this good in man?

The inward meanes of Faith is the holy Ghost

Ans. Almightie g God worketh it in mans h heart, by i his holy Spirit.

g Phil. 1.29. Iohn 6.29. Math. 16.17. Eph. 2.8. Acts 16.14. h Rom. 10 10. Acts 16.14. i 1. Cor 12.3. 2. Cor. 4.13.

Quest. VVhat outward meanes may a man vse to obtaine this excellent grace of Faith at the hands of God, and

to

to haue it increaſe in him?

The outward meanes are, 1. The word. 2. Sacraments. 3. Prayer.

Anſ. The ordinary outward meanes for this, are *k* 1 diligent hearing of the word, *l* 2 often vſe of the Sacraments and *m* frequent prayer.

k Ro. 10.14.17. 1 Cor. 1.21. & 3.5. Eph. 4.11,12,13. 1. Tim. 4.6. *l* Gen. 17.11. Rom. 4.11. 1. Cor. 11.24,25,26. *m* Mark 9.24. Luke 17.5.

Hearing the word the firſt meanes.

Queſt. How muſt wee heare the word, that we may profit by it?

How we may heare with profit

Anſ. To the end wee may heare with profit, 1 ſome duties are to be performed before we heare, 2 ſome in the time that we are hearing, 3 ſome after we haue heard.

Duties before we heare.

Queſt. What duties are to be performed before we heare?

n 1. Pet. 2.1,2. Iames 1.21. *o* 1. Cor. 4.5. 1. Theſſ. 2.13. *p* 1. Cor. 3.6. Coloſſ. 4.3. Eph 6.18,19. 2. Theſſ. 3.1.

Anſ. Wee muſt 1 free our hearts from all *n* malice againſt the Preacher, and from a *o* preiudicate opinion of his perſon or gifts; and muſt *p* pray to the Lord for a bleſſing vpon his ſpeaking and our hearing.

Duties in time of hearing.

1. Attention.
2. Beliefe.
3. Reuerence.

Queſt. What duties are to be performed in the time we are hearing?

q Pſal. 34.11. Prou. 2.2. Acts 16.14. *r* Heb. 2.1. Theſſ. 2.13, Rom. 1.16.

Anſ. Wee muſt *q* 1 attend to the things that are taught vs; 2 wee muſt haue *r* faith to beleeue them: 3 and we

muſt

must heare with *f* reuerence, as in the presence of God. *f* Luke 10.16. Psalme 25 9.

Quest. VVhat duties are to be performed after we haue heard? *Duties after we haue heard.*

Ans. We *t* 1 must meditate by our selues, 2 and *u* conferre with others of the things we heard; 3 we must *x* lay them vp in our hearts, 4 and *y* obey and practise them in our liues. 1. *Meditation,* 2. *Conference,* 3. *Remembrance* 4. *Practise.* *t* Luke 2.19. *u* Luk. 24 13.14 15.32. *x* Psa 119.11. Luk. 2.51. Pro. 3.1. *y* Luk. 11.28. Iohn 13.17.

Quest. The often vse of the Sacraments, you said, is a meanes to increase faith: what is a Sacrament? *The Sacraments the second meane of faith.*

Ans. A Sacrament is an outward visible *z* Signe that representeth, and *a* a Seale that confirmeth Christ and all his benefits to them that beleeue in him. *A Sacrament what it is.* *z* 1. Pet. 3.21. Gal. 3.1. 1. Cor. 11.24,25 *a* Rom. 4.11. Math. 26.27.

Quest. How many Sacraments are there? *Sacraments two onely.*

Ans. Two onely: 1 Baptisme: 2 and the Lords Supper. 1. *Baptisme.* 2. *The Lords Supper.*

Quest. What is the outward signe, and thing you see in Baptisme? *In Baptisme, the signe, water.*

Ans. Water, washing the bodie of man. Math. 3.11. Acts 8.38.

Quest. What is the thing represented and signified thereby?

Thing signified. The washing of the soule. Reuel 1.5.

Anſ. The waſhing of mans ſoule with the precious blood of Jeſus Chriſt.

The thing ſealed The forgiueneſſe of ſinnes.

Queſt. VVhat is the thing ſealed thereby?

Anſ. Thereby the beleeuer is aſſured, that euen as the vncleanneſſe of his *b* body is waſhed away and cleanſed with water, ſo are all the *c* ſinnes of his ſoule, both originall and actuall, and as well committed after as before Baptiſme, waſhed away by that blood which Jeſus Chriſt the Sonne of God hath ſhed for him.

b 1.Pet.3.21.

c Pet.1.2. Reuel.1.5. 1.Iohn 1.7.

For the right vſe of Baptiſme. Duties before we are baptized.

Queſt. For the right and orderly vſe of this Sacrament, what muſt be done?

Anſ. 1 Some things muſt be done before we be baptized, 2 ſome in the time of baptiſme, 3 ſome afterward.

Queſt. VVhat muſt be done before?

1. Confeſſion of ſinnes. 2. Promiſe of amendment. 3. Faith in Chriſt

Anſ. We muſt make an humble *d* confeſſion and acknowledgement of our ſins; 2 we muſt promiſe *e* amendment of our liues, 3 and beleeue in the name of the Lord Jeſus Chriſt.

d Math.3.6. *e* Mark 1.4. Acts 2.37,38. *f* Acts 8.36,37. and 16.30,31,33.

In the time of adminiſtration.

Queſt. VVhat is done in the time of the adminiſtration of Baptiſme?

Anſ.

Anſ. A ſolemne couenant is then made betweene 1 GOD 2 and the partie baptized, to which the whole Congregation then preſent, are witneſſes.

A couenant betweene 1. God, 2. The partie baptized. Gen. 17. 11.

Queſt. VVhat were the couenants and promiſes made on your part to God at the time when your ſelfe was baptized?

Anſ. Then I promiſed to God 1 *g* that I will forſake the Diuell and all his workes, the vaine pompe and glorie of this World, with all couetous deſires of the ſame, and the carnall deſires of mine owne fleſh, ſo that I will neuer follow nor be led by any of them: and further, *h* that I beleeue all the Articles of the Chriſtian Faith.

The couenant on mans part.
g Gen. 17. 1, 2. Acts 2. 37, 38. Math. 3. 6.
h Acts 8. 37, 38.

Queſt. VVhat were the couenants and promiſes made on Gods part to you?

Anſ. God (in his great mercie) then promiſed to mee, that if I performe theſe things, he will embrace me with the armes of his mercie, giue vnto me the bleſſing of eternall life, and make me a partaker of his euerlaſting kingdome.

The couenant on Gods part. Gen. 17. 7. Mark 10. 14, 16.

The dutie after baptisme.

Quest. VVhat is to be done after Baptisme?

A care to performe the couenant. Psal. 116.14.

Ans. A godly care and endeuour must be vsed to performe those vowes and promises we so solemnly made vnto the Lord, at the time when we were baptized.

The daūger of the not performance. Deut 23.21,22 Eccles. 5.4.

Quest. What if a man faile in the performance thereof?

Ans. His damnation shall be greater, then if he had neuer made any such vow at all.

The profitable vses of baptism. 1. *Admission into the Church.* 2. *Assurance of forgiuenesse.* 3. *Profession of faith in Christ.* 1. Cor. 12.13. & Acts 2.38. & 22.16. *l* Acts 2.41. Iohn 4.1. Gen. 17.14. 1. Cor 1.12,13,14, 15. Gal. 3.27.

Quest. What is the outward signe and thing you see in the Supper of the Lord?

In the Lords Supper. *The signes,* Bread, Wine. *m* 1. Cor 11 23 *n* 1. Cor. 11.25.

Ans. Bread and Wine: of which the Minister *m* breaketh the one, and *n* powreth forth the other: the Receiuer

ner also *o* taking both at his hands, both *p* eate the one, and *q* drinke the other.

o Mat.26.26,27
p Math.26.26.
Math.26.27.

Quest. What is the thing represented and signified hereby?

The thing signified.

Ans. That the bodie of IESUS CHRIST was broken vpon the Crosse, and his blood there shed for our sinnes.

The bodie and blood of Christ.
Luke 22.19,20
Esay 53.5.
Rom.4.25.

Quest. What is the thing sealed hereby?

The thing sealed

Ans. Hereby the Receiuer is assured, that as the *r* Bread and Wine, which he taketh, eateth and drinketh, are meanes to strengthen and nourish his bodie, and to preserue it in life: so Christ Iesus crucified, *s* apprehended and applied by faith, shall *t* nourish him, and preserue both soule and bodie vnto eternall life.

The nourishment and preseruation both of soule and bodie to eternall life.
r Psalm.14.15.
s Iohn 6.51,53 45,55,56,57.
t Iohn 6.54, compared with verse 47.

Quest. What duties are required for the right and orderly receiuing of this Sacrament?

Ans. For this 1 some duties are required before we come to the Table of the Lord; 2 some in the time that we are sitting at and about it; 3 some also after we are departed from it.

For the right receiuing of the Sacrament,

Duties before we receiue.

Quest. What are the duties required before we come to the Table of the Lord?

1. *A desire thereof*
2. *A preparation thereof.*

Ans. That we come not thereto for fashion, or vpon constraint; 1 but *u* with good desire, an holy appetite and willingnes of heart: 2 and that we *x* prepare our selues aright for so great and holy a worke.

u Psal. 100. 2. and 110 3. Deut. 28. 47. *x* 2. Chro. 35. 6. 1. Cor. 11. 28.

This preparation consisteth in
1. *Knowledge of Religion.*
2. *Repentance for sinnes.*
3. *Faith in Christ*
4. *Loue toward all*

Quest. When is a man rightly prepared and fitted for it?

Answ. 1 When hee *y* knoweth the grounds of the Christian Religion, and *z* specially is instructed in the doctrine of the Sacraments: 2 when he is touched in heart with *a* sorrow and griefe for his sinnes: 3 when hee hath true *b* faith in Christ, 4 and is *c* at peace and in loue with all men.

y Iohn 17. 3. Hosea 4. 6. Esay 5. 13, 14. *z* 1. Cor. 11. 29. *a* Math. 9. 12. & 11. 28. Psalm. 26. 6. Ezra 5. 21. *b* Heb. 11. 6. Iohn 1. 12. & 6. 53. compared with verse 35. Mat. 24. 11, 12. *c* 1. Cor. 10. 17. Math. 5. 23. Iohn 13.

Duties in the time of our receiuing.
1. *Reuerend gesture.*
2. *Thankfulnes for our Redemption.*

Quest. What are the duties required in the time that we are come to the Table of the Lord?

Ans. 1 That we behaue our selues *d* reuerently, being then in Gods presence: 2 that we lift vp *e* thankfull hearts

hearts vnto our Lord God for the great mercie of our Redemption there described before vs: 3 as also that with eyes both of bodie and minde wée obserue the outward elements of Bread and Wine, and the Sacramentall actions in the administration thereof; and what things are signified and represented to vs by them.

3. *Obseruation of the* { *Outward Elements.* / *Sacramentall actions.*

d Leuit. 19. 30. Psalme 5. 7. *c* Psalme 103. 1, 2, 3, 4. Reuel. 5. 11, 12. Math. 26. 30.

Queſt. When thou seest the bread, the food of mans bodie, what thinkest thou then?

Meditations when thou seest the bread.

Ans. I then thinke of Iesus Christ *f* the Bread that came downe from heauen, *g* the food of mans soule.

f Iohn 6. 32, 33 35. *g* Iohn 6. 35, 54

Queſt. VVhen thou seest the wine that maketh glad mans heart, what thinkest thou?

When thou seest the wine.

Ans. I then thinke of the precious blood of Iesus Christ, that onely cheereth and comforteth the soule of man.

1. Iohn 1. 2,

Queſt. When thou seest the bread broken, and the wine powred foorth, what thinkest thou?

When thou seest the bread broken and wine powred forth.

Ans. I then thinke how the *h* bodie of Christ was broken, and his *i* blood shed for Mans redemption.

h Esay 53. 5. *i* Iohn 19. 34.

Queſt. When thou ſeeſt the bread ſo broke, and the wine ſo powred foorth, to be offered to thee; what thinkeſt thou?

When they are offered thee. Gal. 2. 20.

Anſ. I then thinke how Chriſts bodie was broken, and his blod ſhed, not for others alone, but for mee alſo as well as for any other.

Duties after our receiving.

Queſt. What duties are required after we are riſen and departed from the Table of the Lord?

1. Increaſe in grace.
2. Performance of our vow renewed.
k 1. Pet. 3. 2.
l Pſal. 116. 14.

A. 1 That we endeuour more and more to *k* increaſe and grow in grace, 2 and faithfully performe *l* the vow which at the Lords Table wee made anew vnto him.

Our new vow made at the Lords Table, what it is.
Ier. 31. 31, 32, 33, 34.
Ezek. 18. 31.
Cant. 5. 3.
1. Cor. 6. 11.
Rom. 7. 5, 6.

Queſt. What new vow made we then vnto the Lord?

Anſw. Hauing before broken the promiſe made at the time of our Baptiſme, we there profeſſed that we doe truly and earneſtly repent vs of the ſame, and promiſed that we intend to leade a new life, following the Commandements of God, and walking from thenceforth in holy wayes.

The profitable vſes of this Sacrament.

Queſt. What profitable vſe is there of receiuing the Sacrament?

Anſ.

Anſ. 1 Thereby *m* is brought to my remembrance the death and bitter paſſion of the Sonne of God: 2 my faint and feeble *n* Faith is thereby further ſtrengthened: 3 and by this alſo *o* I make publicke profeſſion to the world what faith and Religion I am of.

1. *Remembrance of Chriſts paſſion*
2. *Strength of faith.*
3 *Profeſſion of Religion.*
m Luke 22.19. 1.Cor.1.26.
n Rom.4.11.
o Exod.12.43. Pſal.40.9,10.

Queſt. You ſaid that prayer is a third meanes to be vſed for the increaſe of faith: let mee know of you what is prayer.

Prayer the third meanes of faith.
Praier what it is

Anſ. Prayer is *p* a familiar and humble *q* ſpæch of man vnto God, in which he *r* 1 either begs of him ſome things that he wanteth, 2 or giueth him thankes for ſome things that hæ hath receiued.

p Pſal.50.15. Math.11.28.
q Gen.18.22, 23, and 27.
r 1.Tim.2.1. Phil.4.6.

Queſt. What are the things which a Chriſtian muſt pray to God for?

The things to be prayed for, are expreſſed in the Lords prayer.

Anſ. Thoſe are expreſſed in that perfect forme of Prayer, which our Sauiour Chriſt himſelfe hath taught vs.

The parts thereof are,
1. *The Preface.*
2. *Petitions, 6.*
3. *The concluſion.*

Queſt. Rehearſe that prayer.

Anſ. Our Father which art in heauen, &c.

Queſt. In the Preface of this prayer thou ſayſt, *Our Father which art in heauen,*

The Preface of this prayer, Our Father.

men: and why, *Our Father*, not *My Father*?

The meaning.

Anſ. In matters of faith we ſay, I and my, becauſe *f* euery man muſt beléeue for himſelfe: but in matters of prayer, our and vs, becauſe *t* euery man muſt loue his neighbour as himſelfe, and *u* pray for him as for himſelfe.

f Habak. 2. 4.

t Math. 22. 39.

u Iam. 5. 14.

Queſt. But is a man ſo bound to the vſe of theſe words, that hee may not in his priuate prayers ſay, *My Father which art in heauen*, but alwayes, *Our Father*?

Yet a man may pray, My Father.

Anſ. He may (no doubt) in priuate pray *x* My Father: onely Chriſt would teach vs by this word Our, in our prayers *y* to abandon all ſelfe-loue, and to wiſh and pray for all good vnto all others as well as to our ſelues.

x Math. 26. 39. and 27. 46. Rom. 1. 8. 1. Cor. 14. 18. Ierem. 3. 19.

y 1. Tim. 2. 1. Pſalm. 51. 18.

Queſt. VVhat comfortable vſe may be made of this, that all men are commanded alike to call vpon God by the name of *Our Father*?

The vſe of this word, Our.

Anſ. The beléeuing poore man may hereby comfort himſelfe, that *z* God is as well a Father to him as to the rich, and eſteemes as well of him (if not

z Acts 10 34. Gal. 3. 28.

a not better) as of the greatest Lord in this world.

a 1.Cor.1.26. Iames 2.5.

Quest. Of whom is this word *Father* meant?

Father.

Ans. It is most properly meant of the first Person in the Trinitie, who is called *b* God the Father, 1 because he is *c* the Father of Christ by nature, 2 and in him *d* our Father by grace.

The meaning. *b* Math. 28.19. 1.Iohn 5.7. *c* Iohn 3.16. Ephes.1.3. 2.Iohn verse 3. *d* Iohn 1.12.

Quest. But may not a man pray to God the Sonne, or to God the holy Ghost also, as well as to God the Father?

Ans. No doubt he may: for *e* many of the godly haue done the like. And howsoeuer the Father onely is here named, yet *f* the Sonne and the holy Ghost are not hereby excluded.

We may also pray to the Sonne and Holy Ghost. *e* Luke 23.42. Acts 7.59. 2.Cor.13.13. *f* Iohn 10.30. Esay 9.6. 1.Cor.8.6.

Quest. What vse may we make to our selues of this, that God is *Our Father*?

Ans. It implies 1 that we may go boldly to him, to make any suite or complaint vnto him, as children to their deare and louing father: 2 that *g* hee beareth a fatherly affection toward vs, 3 and *h* is readie and willing to heare and grant our lawful requests

The vse. *g* Esay 49.15. Psal.103.13. *h* Esay 58.9. & 65.24. Mat.7.9. Luke 11.13. 1.Pet.3.12.

Which art in Heauen.
1.King.8,27.
Ierem.23.24.
Psalm.139.7,8 &c.

Queſt. How is he ſaid here to be *in heauen*, who indeed is euery where preſent, filling all places, euen in earth and in hell alſo, as well as in heauen?

The meaning.
i Eſay 66.1.
k Pſal.19.1.
Gen.19.24.
1.Theſſ.4.16.

Queſt. Not becauſe he is hedged vp in heauen, as with a wall; but becauſe heauen is (as it were) the Pallace or *i* Throne of this great King, where *k* his Glorie, Maieſtie, Power, Wiſedome, Iuſtice, Mercie, are more openly declared and manifeſted vnto vs, then in any other place of the world.

Queſt. What vſe may we make to our ſelues of this, that Our Father is in heauen?

The vſe.
l Pſalm.115.3.
m Heb.11,21.
Exod.34.8.
Luke 5.12.
Reuel.4.10.
n Pſal.25.1.
o 1.Pet.1.3,4.
Col.3.1,2.

Anſ. It argueth 1 that for his part *l* he is as well able as willing to doe for vs: and that for our parts *m* 2 we muſt come before him with ſuch reuerence as becometh ſo great a Maieſtie: 3 *n* that our hearts in prayer muſt mount vp into heauen: 4 and *o* that we muſt ſpecially pray vnto him for heauenly things.

The Petitions of this prayer.
1.*Hallowed be thy Name.*

Q. In the firſt Petition, *Hallowed be thy Name*, what is meant by this word *Name*?

Anſ. Here by the Name of God, is meant,

meant, 1 either *p* the person of God himselfe, 2 or any thing whereby God is made knowne vnto vs, as wee by our names are knowne one to another, as are his *q* Word, his *r* Workes, and Sacraments.

Name, what it signifieth.
p 1. Kings 5.5. Psal. 20.1. and 116.13.
q John 5.39.
r Esay 43.1. Amos 4.13. Rom 1.20.

Q. What doth the word *Hallowed* here signifie?

Hallowed. What it signifies.

Ans. To take and vse that reuerently and holily, which is already holy in it selfe.

Q. What doest thou then ask of God in this first petition?

Graces asked in this petition.

Ans. That wee his seruants may haue grace giuen vs to glorifie and honour him as becometh vs: *f* 1 in our hearts, by acknowledging his Might, Mercie, Wisedome, Prouidence, &c. and by louing, fearing, and trusting in him aboue all things: 2 With our tongues, *t* by speaking of him alwayes with feare & reuerence; *u* by reporting his wonderfull workes vnto others, and *x* yeelding him that praise that is due vnto his Name: 3 and lastly, by *y* our godly liues and holy conuersation in the eies of the world.

f 1. Pet 3.15.
t Deut. 28.58.
u Psal. 107.8. & 40.9. & 66.16.
x Psal. 22.22. Exod. 13.14. Ephes. 1.3. 1. Pet. 1.3.
y Math. 5.16. 1. Pet. 2.12. Rom. 2.24.

Q. In the second Petition thou prayest,

2. *Thy kingdome come.*

Kingdome, what is meant by it.

z Pſal. 103.19.

a Luke 17.21.

b Math. 25.34.

prayeſt, *Thy kingdome come*: what is there meant by the word *Kingdome*?

Anſ. Not z that vniuerſall power which God hath ouer all his creatures, but 1 his a kingdome of grace here on earth, whereby he ſo ruleth the hearts of his Elect, that he bringeth them in the end 2 to his b kingdome of glorie in heauen.

Queſt. What doeſt thou then deſire of God in this Petition?

Graces aſked in this petition.

c Eſay 11.4.

d Ier. 31.33.

A. 1 That he as King c would raigne in our hearts by the Scepter of his word: 2 that d he would direct and gouerne vs in all things by his holy Spirit: 3 that the power of ſin and Satan e may be ouerthrowne in vs: 4 and finally, that he would ſome f finiſh our dayes of ſin and miſery in this world, and take vs vp from hence into his kingdome of glorie in heauen.

e Rom. 6.6.

f Reu. 22.20.

3. *Thy will be done, &c.*

Thy will, what is meant by it.

g Rom. 9.19. Pſal. 115.3.

Q. In the third petition thou prayeſt, *Thy will be done in earth as it is in heauen*: what is there meant by the *will of God*?

Anſ. Not his vnknowne and hidden will, which he keeps ſecret to himſelfe; for g this euer hath bin, and euer ſhall be done, whoſoeuer ſay nay thereto:

but

but his reuealed and knowne will, *h* which hee hath expressed and made knowne vnto vs in the Law and Gospell.

h Deut.29.29. Rom.12.2.

Quest. What doest thou then desire of God in this petition?

Graces asked in this petition.

Ans. 1 That he would enable vs by his grace *i* to denie our selues, that is, our owne wils and affections, which are corrupt; that he would incline and dispose our hearts *k* 2 meekly to suffer whatsoeuer afflictions he layeth vpon vs: and to obey him, *l* in doing all such things as he willeth in his word; and that as *m* willingly, as *n* spedily, as *o* faithfully as the Angels doe in heauen.

i Luke 9.23. k 1.Sam.3.18. 2.Sam.5.26. Acts 21.13,14. Math.26.39. l Psal. 119.36. Iam.4.7. m Psal.100. and 110.3. Phil. 2.14. n Psal.119.60. Gal.1.16,17. o Gen.7.5. Psal.119.6. Luke 1.6.

Quest. In the fourth petition thou prayest, *Giue vs this day our daily bread*: what is there meant by the word *bread*?

4. *Giue vs this day our daily bread.*

Bread, what it means by it.

Ans. Vnder this one word bread are meant and contained all things whatsoeuer are needfull for the sustentation and preseruation of mans life here on earth, as meate, drinke, cloth, health, peace, libertie, and such like.

Gen.3.19. Iob 42.11.

Quest. What desirest thou then of God in this petition?

Ans.

Graces asked in this petition.

Anſ. 1 That he would be pleaſed to giue vs *p* all things needfull for the preſeruation of this preſent life; 2 that we may haue grace *q* to depend vpon his good prouidence in all eſtates, 3 and euermore *r* reſt contented with that eſtate wherein he hath placed vs, be it neuer ſo poore or meane.

p Exod. 16. 12. Pſal. 145. 15.
q Pſal. 37. 5.
r 1. Tim. 6. 8. Phil. 4. 11, 12.

5 *Forgiue vs our debts, &c.*

Q. The fift petition is, *Forgiue vs our debts, as we alſo forgiue our debters*: what is there meant by the word *debts*?

Debts, what it means thereby.

A. By Debts there are meant our treſpaſſes and ſins, both originall and actuall, and the puniſhments due vnto vs for them.

Luke 11. 4.

Queſt. What doeſt thou then beg of God in this petition?

Graces asked in this petition.

Anſ. 1 That he would be pleaſed ſo fully & clearely to acquit and diſcharge vs of all our ſinnes committed againſt his Maieſtie, in the breach of his holy lawes, as that they neuer be imputed vnto vs, nor riſe vp in iudgement againſt vs: 2 & that we may haue grace giuen vs *t* one man to loue another, & one to forgiue another from our verie hearts, without the leaſt deſire of re-

f Pſal. 32. 1, 2.

t Math. 5. 23, 24, 44. Rom. 12, 19.

uenge

uenge for the greatest wrong that can be done vnto vs.

Quest. In the sixt and last petition, where thou sayest, *Leade vs not into temptation, but deliuer vs from euill*: what is it to be led into temptation? *6. Leade vs not into temptation, but deliuer, &c.*

Ans. To be led into temptation, is to be forsaken of God, and giuen ouer to the power of our ghostly enemy, and by him to be ouercome when wee are tempted. *The meaning.* Rom. 1. 24.

Quest. VVhat is it then that thou desirest of God in this petition?

Ans. That God would so far deliuer and free vs from the power of those euill ones, our ghostly enemies, 1 the World, 2 the Flesh, and 3 the Diuell, as that whensoeuer wee be by any of them prouoked to sin, they may neuer preuaile against vs, but we may haue the assistance of his grace and holy Spirit to withstand and ouercome them. *Graces asked in this petition.* Rom. 16. 20. 1. Cor. 10. 13. Eph. 6. 10, 11. 1. Tim. 4. 17, 18. 2. Pet. 2. 9.

Quest. What is the meaning of the last clause and conclusion of this prayer, *For thine is the Kingdome, Power and Glorie.* *The conclusion of this prayer. For thine is the kingdom, power, &c.*

Ans. Herein we shew a reason why

Here a reason why we begged the former graces at Gods hands: For his is {*Kingdome, Power, Glorie.*

we begged the former graces at the hands of God: for *u* 1 he hauing kingdome ouer all things, and interest in them, to whom should we go for them but to him? 2 he *x* hauing power ouer all things to dispose of them, whatsoeuer we desire to doe, we must aske power of him: 3 and in as much as *y* all glorie is his, and in right belongeth to him alone, we must therefore call vpon his Name, *z* that in so doing we may giue him his due.

u Psal. 103. 19. 1. Chron 29. 11, 12.

x Psal. 115 3. John 15. 5. and 19. 10, 11. Rom 13. 1.

y Reu. 4 9, 11. and 5. 12, 13. 1. Chro. 29. 11, 12

z Psal. 5. 15.

Q. Why is it further added, *Thine is the kingdome, power and glory, for euer.*

And that for euer. The meaning.

Ans. This makes a difference betweene all earthly Princes and the mightie Iehouah. For howsoeuer they also haue kingdome, power and glorie, yet *a* they haue all from God, not of themselues: God hath them of himselfe, not from any other: they but for a short time, but *b* God hath them absolutely, and for euer.

a Pro. 8. 15, 16. Dan. 2. 37.

b Psal. 45. 6. Luke 1. 33.

Quest. What vse may we make of this last clause vnto our selues?

The vse. 1. Tim. 2. 1,

Ans. We may hereby obserue 1 that prayer to God, 2 and praise of God must go together. For as in the first peti-

petitions before going, we made request vnto him; so in these latter words we praise and magnifie him.

Quest. What meaneth the last word *Amen*? *Amen.*

Ans. It is a word common to most languages, signifying as much as So be it; and it is the seale of all our former petitions, importing both our assent, that in our hearts we desire God to grant them; and our affiance, that wee also beleeue hee will grant them vnto vs. *The meaning.* 1. Cor. 14. 16.

Quest. Is a man so tied to the vse of this prayer, at all times, and vpon all occasions, as that he may neuer vse any other prayer but this alone?

Ans. Though this be the prayer of prayers, and in many respects the most excellent of all others, yet the intent of our Sauiour is not to tie vs to the vse of these very words alone, and none other, but onely to teach vs to pray alwaies 1 after such a manner, 2 and for such matters as are in this prayer by him laid downe before vs. *We may pray in other words, but alwayes in such manner, and for such matters, as are here taught.* Psal. 51. Acts 1. 24.

Quest. Many pray (as S. *Iames* saith) and yet obtaine not, Iam. 4. 3. How

may a man therfore ſo order his prayers as they may be auailable with God?

That our praiers may be accepted of God.

Anſ. They obtaine not (as S. Iames addeth) becauſe they aſke amiſſe. To the end therefore that our prayers may be acceptable before God, 1 ſome duties muſt be performed of vs before we begin to pray; 2 ſome in the time that we are praying; 3 ſome alſo after we are riſen from prayer.

Duties before we pray.
1. *Meditation,*
2. *Knowledge.*
3. *Puritie,*
4. *Feeling.*

Queſt. What are the duties required before we begin to pray?

Anſ. Before prayer, muſt be a preparation thereto: as namely, 1 wee muſt *c* meditate of *d* Gods great maieſtie & *e* our owne vileneſſe; 2 we muſt know *f* what things we may aſke of God, and *g* how we ought to aſk them; 3 we muſt *h* depart from all iniquitie, lifting vp pure hands vnto God; 4 we muſt be touched with a *i* feeling of thoſe things which we want, and deſire to haue ſupplied.

c Pſal. 104. 1.
d Pſal. 104 1. Eccleſ. 5. 1. 1. Tim. 6. 16.
e Gen. 32. 10. Iob 25. 4. Pſal. 51 5. Rom. 7. 18.
f Mat. 20. 20, 21 22. Luk 9. 54. 55
g Iam. 4 3. Rom 8. 26. Mat. 16. 19.
h Pſal. 26. 6 & 66. 18. & 145. 19. 1. Tim. 2. 8. & 2 2. 19. 1 Pet. 3. 12. Iob. 9. 31. Pro. 28. 9 & 15. 8. Eſa. 1. 15. Ezek. 8. 18. Lam. 3. 42, 43, 44. Mic 3. 4.
i Luk. 1. 53. & 15. 17, 18, 19. Pſa. 50. 15.

Duties in the time of prayer.

Queſt. What duties are required in the time of prayer?

Anſ.

Anſ. 1 We muſt *k* haue our minds wholy bent and ſet vpon the Lord: 2 *l* earneſtly deſiring to be heard of him in the things we pray for: 3 we muſt *m* aſke in faith, being perſwaded that he both can and will heare vs: 4 We muſt *n* humble our ſelues before him with the greateſt ſubmiſſion and reuerence that may be: 5 We muſt beg of him *o* in the name and mediation of Jeſus Chriſt: 6 We muſt pray *p* in obedience, willing alwaies to wait the Lords leiſure and good pleaſure for the granting of thoſe things we aſk of him.

1 *Intention of the minde.* 2. *Deſire to be heard.* 3. *Faith.* *k* Pſalm. 16.11. Iames 1.14. Math. 14.23. *l* Ier. 19.13. Pſa 143.6. 1. Sam. 1.15. Heb. 5.7. *m* Iam. 1.5,6. Heb 11.6. Math. 8.26. and 14.31. & 21,22 Mark 11.24. Pſal. 145.18. Rom. 10.14 Heb. 10.22. 4. *Humiliation.* 5. *To aske in the Name of Chriſt.* 6. *Obeaience in waiting Gods pleaſure.* *n* Pſal. 102.17. Iam. 4.6. Gen. 18.27. 2. Sam. 7.18. Luke 18.13. Math. 26.39. *o* Math. 3 17. Iohn 16.23. Acts 10.43. *p* Matth. 6.10. & 26.39. Pſal. 27.14.

Queſt. What duties are required after we are riſen from prayer?

Duties after prayer.

Anſ. 1 We muſt be *q* mindfull of thoſe bleſſings which we find we haue receiued by meanes of our prayer: 2 and muſt ſhew our ſelues *r* thankfull vnto God for them, both in our *ſ* hearts, and with our *t* tongues, and by our *u* godly liues.

1. *Mindfulnes of bleſſings receiued.* 2. *Thankfulneſſe to God for them.* *q* Pſal. 103.2. and 105.5. *r* Pſal. 50.15. & 116.12,13. Luk 17.15,16. *ſ* Pſal 103.1,2. & 34.2. Eph. 5.19. *t* Hoſ. 14 3. Pſal. 22. 22,23. & 34.1. Luk 17.15. *u* Pſa. 106.2,3. Ro. 12.12. Luk. 1.74,75.

4. *Of Mans estate of Glorification, an future happinesse in heauen.*

4. *Mans future estate after death*

Quest. Great is the number of those in this world, who neither beleeue nor practise any of these things that heretofore haue been spoken of: what shall become of them after death?

The wicked shall be punished. Mark 14.21. Luke 17.1,2.

Ans. Miserable wretches! it had been a thousand times happie for them that they had neuer beene borne: for most wofull shall their estate then be, both in soule and bodie.

Quest. What estate shall their soules then be in?

In their soules.
a 2. Thess. 1.9. Math 25.41.
b Math. 22.13. and 5.25.
c Luk. 16.22.23
d Math. 25.41.

A. They shall *a* cast out for euer from the comfortable presence of God and the glorious fellowship of Christ & his Saints, *b* into the pit of hell, *c* there to haue fellowship and be euerlastingly tormented with *d* the diuel & his angels

Quest. What estate shall their bodies then be in?

In their bodies.
e Dan. 12.2. Iohn 5.28.
f Iude v. 14,15. Reu. 21.12,13.
g 2. Thes. 1.6,7 8,9. Esa. 66.24. Reu. 20.8.& 14 20. Math. 25.

Ans. They shall *e* rise out of their graues at the last dreadfull *f* day of iudgement, and be ioyned againe to their soules: after which time, as here they sinned together, so they shall *g* be plagued and punished together, in the fire

fire and torments of hell *b* for euer and euer.

b Reuel. 14.11. Mark 9.44.

Quest. But admit that you (for your part) do beleeue and do all things before taught and spoken of, what estate shall you then be in at the last?

The godly shall be blessed. Iohn 10.10.

Ans. After my death and departure out of this life, my estate shall be much more holy and happie both in soule and bodie, then at first it was.

Quest. Why, you said before this, that death is a punishment of sin, and that Christ by his death hath freed the godly both from sin and punishment; what is the reason then that they also die from hence like other men?

Euen death is a blessing to them. *i* Rom. 8.28. Psalm. 119.71. *k* Reuel. 14.13.

Ans. Death to the godly is no *i* punishment at all of their sinnes, but the greatest *k* blessing that God can giue vnto them.

Thereby they are freed from {*Sinne, Trouble,*

Q. How doth it appeare that death is so great a blessing to the godly?

l Rom. 7.24. Reu. 14.5. *m* Reu. 14.13. & 21.4. Esa. 57.1. 2 King. 22.20,

Ans. Because thereby *l* 1 they are freed from sinning any more: 2 and passe *m* from the troubles and miseries of this life, to the *n* rest and ioyes of another.

n Iohn 5.24. Math. 25.34. 2. Tim. 4.8. Psal. 16.11. 1. Cor. 2.9,

Quest.

Quest. What estate shall your soule then be in after your death?

Blessed in soule.

o Luke 23.24. and 16.22.

p Luke 23.43. Iohn 5.24. Reuel. 14.13.

q Luke 23.43. Philip. 1.23. Acts 7.59.

r Eccles. 12.7.

Answ. My soule then being freed from this bodie of sinne, shall *o* immediately *p* be taken vp into the Paradise of God, there to liue for euer *q* with Iesus Christ, in the *r* presence of God, and *s* companie of all his holy Saints and Angels.

Reu. 21.3. 1. Iohn 3.2. 1. Cor. 13.12. *s* Math. 8.11

Quest. And what estate shall your bodie be in after death?

Blessed in bodie.

t Esay 57.2. 1. Kings 2.10. and 2. Kings 22.20.

u Dan. 12.2. 1. Thess. 4.14. Iohn 5.28, 29.

Ans. My bodie, though it be *t* laid for a time to rest in the graue, yet *u* shall it one day be raised vp out of the dust, to liue againe, and be ioyned to my soule, to liue together in *x* euerlasting *y* glorie.

Iohn 19.26. Reuel. 20.12, 13. 1. Cor. 15. *x* 1. Cor. 15.42, 43, 44. Col. 3.4. Phil. 3.21. Math. 22.30. and 13.43. *y* 1. Pet. 1.4.

FINIS.